

A
S E R M O N,
 Preached before HIS GRACE
CHARLES Duke of Richmond
Lenox, and Aubigny,
P R E S I D E N T;
 AND THE
G O V E R N O R S
 OF THE
LONDON INFIRMARY,
 In GOODMAN'S-FIELDS,
 FOR THE
 RELIEF of all Sick and Diseased Persons, especially
 MANUFACTURERS, and SEAMEN in MERCHANT-
 SERVICE, &c.
 AT THE
 Parish Church of *St. Lawrence-Jewry,*
 On TUESDAY, *March 31,* 1747.

Herring By HIS GRACE
THOMAS, Lord Archbishop of YORK.

Published at the Request of the PRESIDENT and GOVERNORS.

THE SECOND EDITION.

L O N D O N:
 Printed by H. WOODFALL, in *Little-Britain.*
 [Price SIX-PENCE.]



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MATTHEW Chap. vi. Part of the 19th and
† 20th Verses.

*Lay not up for yourselves Treasures upon Earth---
But lay up for yourselves Treasures in Heaven.*

THERE is hardly a Doctrine in Religion that is more unsuitable to the general Taste and Inclination of the World, than this of our Saviour, which I have read to you. Practice and Prejudice bear so strong against it, and the Treasures of the Earth have such a prodigious Interest in the Hearts and Affections of Men, that were it not for the Authority and Wisdom of its Author (who never spake any thing in vain), one might be discouraged from attempting to explain and enforce a Precept, where there is so little Hopes of being heard with any Attention or Regard---or, if perhaps Custom and Curiosity will afford us an Hearing, yet, when that is over, so is all good Effect of it, and Men settle again into the same wrong Notions, which they brought with them; and it is thought by some, an Answer sufficient to all that

can be said in Discouragement of an avaricious Temper, from the Instructions of the Gospel---- That such Doctrine is not suited to the present State of Things----That it is old-fashion'd and out of Date----That Times are much changed, since it was uttered, and Christians are now in a Condition not of denying themselves the good Things of Life, but of accumulating and enjoying as much of them as they can---As if the Authority and Wisdom of our Saviour's Precepts were to be answered by Ridicule, and as if he had uttered what he had not thoroughly weighed and considered, and his Words, which were to last when Heaven and Earth were pass'd away, were suited only to the Observance of Men in that Time and Age in which he lived---Whereas every thing he spake, was, from the largest Comprehension of Mind, and by the Authority of GOD himself, from having seen the Hearts, and considered all the Ways of Men ; and therefore his Doctrine is to last for ever, untouch'd by Time, and unalter'd by Custom.

And, with Regard to the particular Precepts of the Text, though Riches are become the principal Objects of our Desires and Attainments, and are called in the Phrase of Commendation, the Life of Trade and Ingenuity---the Vigor of the Laws---the Bulwark of the State---the Supports of Learning and Philosophy---the Ornaments of
Civil

Civil Life---the Blessings of Heaven, and the only things which keep this busy World in Motion ---Notwithstanding this, and admitting the Panegyrick in some sense to be true, our Saviour's Words, if rightly understood, as grounded on Matters of Fact and affecting Individuals, will contain very just, and prudent, and good Advice to us; for they were not intended to kill the Spirit of Industry, to confound Society, to introduce a wild uncultivated Life, or to create an Indolence and Insensibility in Men, as to the Prosperities, and Comforts, and Ornaments of human Nature---The Reason of Things, the Methods of Providence, the Order of the World, the Scriptures themselves, are against this four and surly Stoicism; but then they prescribe to us a Temper and Moderation in the Acquirement and Use of Riches; and nothing can be more kind and friendly to us, than our Saviour's Doctrine, that we take care, that they do not engross our Hearts and Affections, or carry us to commit Actions, which are inconsistent with the Religion and Hopes of Christians, *Lay not up for yourselves Treasures upon Earth*; i. e. be not so intent upon these perishing Things, as to neglect and forget those of infinitely greater Moment, but let your principal Care and your most hearty Endeavours, attend and provide for Eternity---*Lay up for yourselves Treasures in Heaven.* This

is our Saviour's Advice ; and I will observe to you, the Prudence, and Wisdom, and Goodness of it to us.

First, From the Nature of those Things, an inordinate Desire of which he discourages and forbids.

Secondly, From the vast Importance of that future Happiness, which he instructs us to make our main Care, and to give our principal Attention to, *lay not up for yourselves Treasures upon Earth, &c.*

And, first, I say, and I hope to prove it, That there is the utmost Wisdom and Kindness in our Saviour's Advice to us, because Riches in themselves, and consider'd as affecting Individuals, are not of that Importance to us, which we imagine---Sure I am, they are far from being essential to human Happiness ; or, properly speaking, of themselves, the Materials of it---They are, indeed, things of great and splendid Expectation ; and, while we have them not, we fancy that every thing that is happy, goes along with them---But, alas ! Possession is a very different thing from Expectation, and the Rich ones would own this Truth, if they had Ingenuity enough to speak their Minds upon the Experiment---Riches, like all other human things, pall in the Possession, and when once a Man has gratified

gratified his vain Desires, and accumulated great Store of Wealth, he finds, to his Cost and Regret, that he can enjoy no more of it, than is sufficient to the few natural Wants of an human Creature, and all, beyond that, either loses its Relish or becomes troublesome and dangerous to its Owner. And this is the Reason, that People, in the most affluent Circumstances, are often so contemptible to others, and so irksome and uneasy to themselves, having obtained more Wealth than they can use with Decency and Credit, and pursued wrong Measures to Happiness: These are they who, in their own Examples, prove the Truth of the wise Man's Observation, " That there are Men, to
 " whom God hath given Riches and Wealth, so
 " that they want nothing for their Souls of all
 " that they desire, yet God giveth them not
 " Power to eat thereof, to relish and enjoy it---
 " This is Vanity, and it is an evil Disease"---It is a Disease, but a Disease in the Understanding, and proves the Justness of the Philosopher's Observation; that many Men, by growing rich, don't cure, but only change their Uneasinesses; for the Fault was not, as they imagined, in their Circumstances, but their Understandings. It does not only betray a want of Religion and true Philosophy, but weak and childish Ignorance, not to see, that the Happiness of the Man is the Temper of his Mind, a vertuous and contented Spirit,
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arising from an innocent Conscience and a constant Tenour of good Works ; and our Saviour and his Apostles, by all the Contempt which they have thrown upon Riches, have only preached this unquestionable Doctrine, that the Happiness of human Life does not depend entirely upon the things without us. *Seneca* declaimed at his Ease, and it had come better from his Mouth, if he had been as poor as *Epiſtetus* ; but it was not one of the Rants of Stoicism, when he observes, “ That the poor Man (not speaking in Extreame) “ is oftner and more sincerely chearful, than the “ rich one, having a good Heart, and no Dis- “ quiet and Reproaches from within ; whereas “ either the Chearfulness of the other is affected, “ or else he is directly sad and melancholy, which “ sets the heavier upon him too ;” *Quia interdum non licet esse palam miserum, sed inter ærumnas cor ipsum exedentes, necesse est agere felicem.* ---Because, in some Circumstances, he is forced to deny himself the common Relief of the discontented Complaint ; and with Troubles upon his Mind, which strike to the very Heart of him, must personate an easy and happy Character. Another Reflection, which is not the worse, or less true for being common, is, that Riches, take them at their best, are Things of most uncertain Duration. Now, if we would act, I don’t say like Christians, but like Men, in the Calculation
of

of our Happiness, we should always make Provision, that it be as certain and durable as possible. In the Matter of our Wealth, I am sure this is a main Article, and infinitely solicitous we are to give our Estates all possible Security to ourselves and our Posterity---But the Mischief is, all our Diligence upon this Point is confessedly vain and foolish ; for it is inconsistent with the Nature of the Things themselves, and the common Course of the World, that Riches should be of any long Duration---They may be taken from us by Violence, by Subtlety, or, if not so, in the common Change and Vicissitude of Affairs, they will make themselves Wings and fly away, for it is absolutely impossible to confine that, which, by its Nature and Use, is of a fluctuating and uncertain Continuance : *The rich Man's Wealth* (the Moralist observes) *is his strong City, and as an high Wall in his own Conceit*---But his Conceit is a very foolish one, for he sets his Eyes and his Heart upon that which is not-----upon that which is not and cannot be of any long Duration ; for one of these Things must happen in a little Time : Either he will leave his Riches, or they will leave him ; so that nothing can more misbecome a Man, or be of more Danger to the Welfare of a Christian, of an immortal Soul, and born for Eternity, than to spend all his Care and Pains, and Time in heaping up Riches (not so much for himself, as those
whom

whom he leaves behind him) when they are so incompetent to our Happiness---For, in truth, though a Man has never so much of them, he cannot properly be said to possess them ; for he must leave them to the Care and Fidelity of others-----He cannot have them always in his Hands, nor always in his Sight ; and this Consideration still encreases their Uncertainty, because, in spite of all our Care, Fraud, or Force, or Time, in many Respects, will steal them from us-----And this is a Reason, which our Saviour himself lays a Stress upon---*Lay not up for yourselves Treasures upon Earth, where the Rust and Moth doth corrupt the perishable Things, and Thieves break through and steal, those that are not so.* One Way indeed there is of disappointing even Time and Chance, of securing to ourselves the Possession of our Estates, and making them properly our own, and that is, by doing Good with them, by distributing to the Necessities of others, being rich towards God, and as our Saviour here expresses it, *Laying up for ourselves Treasures in Heaven.* Considering therefore the Nature of the things themselves, the fluctuating Course of the World, and the Changes, that Power, and Fraud, and Time is continually making in it, nothing can be wiser than Solomon's Instruction, *Labour not to be rich, cease from thine own Wisdom, thy worldly and short-sighted Wisdom :* And nothing more proper

per and emphatical, than the reason, which he gives for it ; *For why wilt thou set thine eyes upon that which is not ?* upon that which is of so uncertain and changing a Nature, that you can hardly name the Time in which it may be said to continue or endure at all---How mean and improper an Object therefore for the great and capacious Soul of Man, whom God designed for Immortality, and made him an Image of his own Eternity !

Another Consideration, which may serve to cure or moderate our fondness for an Excess of Wealth, arises from the Difficulties and Dangers which attend it ; I mean, Dangers to our Innocence and Vertue, which affect us much more seriously than those which touch our Lives, and that, whether we consider the getting or the enjoying of a great Estate : For in the getting an Estate in every Profession, the Temptations and Opportunities of Injustice are so near us, stand so thick about us, and solicit us so strongly, and by such various Ways, that it is next to a Miracle, if our Vertue escapes unhurt in such a dangerous Conflict ; especially, if we live in the Dregs of a corrupted Age, where Profuseness and Covetousness are predominant Vices, and Examples are always ready to justify the most unlawful ways of Gain---It is exceeding difficult to avoid the greatest and most infamous Practices of

Injustice, Oppression, Fraud, Deceit, Extortion, Uncharitableness ; for Virtue is seldom a Match for Avarice---but it is harder still to retain an unpolluted Conscience, if we are let into all the Secrets and Mysteries of Iniquity ; for in the present Situation of Things, and as the World is now conducted, there are a thousand Ways of Fraud, which the Vulgar are not acquainted with ; and Men of Dexterity are arrived at such a Perfection in the Arts of Falshood and Injustice, have so many secret and invisible Methods of Deceit, and can carry on and execute the most gainful Projects in such a dark and unobserved Train of Business, that in the Eyes of ordinary Observers (though God sees and sets a Mark upon their Steps) they shall pass for Men of great Integrity ; whilst, at the Bottom, they thrive and prosper by the foulest and most infamous Practices, by circumventing the innocent, and imposing upon and pillaging the ignorant and unwary---And what, I would ask, can be more difficult, than for a Man, who is let into these dangerous Secrets, to preserve his Innocence, when he can gain so much by the Loss of it, and with such little Hazard to his Reputation ? But, to wave this, and consider the more ordinary and old-fashioned Ways of Trade and Business, it is prodigious difficult to be strongly bent upon raising an Estate, and not to exceed the Bounds of
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Innocence to accomplish it---Or, if we are not notoriously guilty in that Respect, but keep clear, it may be, of the great and atrocious Sins, yet it is next to impossible, but the Desire of encreasing our Circumstances, will engross too much of our Time and Affections, and call us off from that, which is our greatest and most valuable Concern, the Love of God, and the Interests of another Life---Upon which Account, our Saviour (*who knew what was in Man*) has endeavoured to guard against Covetousness, for this very Reason, because, *where our Treasure is, there will our Hearts be also.*

And then, for the enjoying Riches when we have got them----That is usually thought the easiest Matter in the World, and, if the covetous Man can but raise an Estate, he thinks it impossible but his Posterity must be wise enough to use and enjoy it---Whereas it really requires much better Parts to spend an Estate, than to get one---I mean to spend it usefully, and honourably, and wisely---It requires an understanding Heart, and a well-pois'd Judgment to become a great Estate---For to be made the Prey of Fools, and Parasites, to squander it away in Madness, Gaming, and Intemperance, to be intoxicated with Pride, and, as I may say, perpetually drunk with Sensuality, no Man will say, there is any thing commendable and creditable in this---

nothing is more infamous, more giddy and irrational, and more contrary to the wise and sober Deportment of a Christian life---It is an admirable Figure, it must be own'd, that the rich Man makes in the Gospel, and he has left behind him an excellent Character for Imitation, when all that is commemorated of him is, That he lived luxuriously and uncharitably, died, as it may seem, untimely, and had an expensive Funeral---a most pitiful and worthless Character, and yet it suits more Men than we are aware of. How imprudently do we act, and against all Experience, in imagining we make our Children happy, by leaving them very rich. Alas ! if you have made no other Provision for their Happiness, and have not sown the Seeds of Virtue in their Minds, cultivated their Understandings, and broke their Passions to the Commands of Reason ; in giving them Riches, you have only put Instruments of Mischief into the Hands of Madmen ; and your Friends will live to see it, when you are dead and gone, that all your Care and Pains, your Trouble and Solitude, your laborious Days and watchful Nights, the Forfeiture of your good Name, and Loss of all your Virtue, have only serv'd to minister to the foolish and riotous Excesses of a thoughtless and wicked, and ungrateful Child, who ridicules and insults your Memory, squanders away your Substance, and makes your Industry, and even your

your Tenderneſs and Affection for him, the Jeſt of his looſe Companions. *Solomon* has told us, That after having been at great Pains and Coſt in contriving, and purchaſing, and ſettling every Thing, that could contribute to the Support of his Throne, and to the Ornament of human Life ---He ſet himſelf down to conſider to what Purpoſe all this Expence and Labour? and he was ſo far from being pleaſed and ſatiſfied in the Reflection, that he tells us, in a Strain of Indignation, *That he hated all his Labour, which he had taken under the Sun, becauſe he ſhould leave it to the Man that ſhould be after him, and who knoweth, whether he ſhall be a wiſe Man or a Fool* (intimating perhaps the unpromiſing Genius of *Rehoboam*)? yet ſhall he have Rule over all my Labour, wherein I have laboured, and wherein I have ſhewn myſelf wiſe under the Sun---This is alſo Vanity.

The plain Truth is, if Children are good, the Providence of God, and their own Virtue and Induſtry will make them happy---If they are bad, or diſpoſed to be ſo, Riches will confirm them in their Vices, and ſupply the Calls of them---Many a virtuous and good Youth has been ſpoiled by a great Fortune, but never made unhappy by the Want of one. So that this, again, confirms our Saviour's Advice, and recommends the

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Goodness and Wisdom of it, because Riches, both on Account of acquiring and enjoying them, are Matters of such dangerous Temptation. The Moralist has more than once repeated it for our Observation, *That he that hasteth to be rich, shall not be innocent.* And Tacitus, I remember, the Roman Historian, of approv'd Judgment and uncommon Penetration, speaking of the native Poverty of the German People, who knew not the Use of Gold and Silver, says, *Argentum & Aurum propitii an irati dii negaverint, dubito.* He questions whether that sort of Ignorance was not rather owing to the Blessing than the Displeasure of Providence. The Apostle St. Paul, admonishes us, *That they that will be rich, fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown Men in Perdition and Destruction: For the Love of Money is the Root of all Evil, which, while some coveted after, they have erred from the Truth, and pierced themselves through with many Sorrows.*

And our Saviour has set the Matter in a very strong and affecting Light indeed, when he tells us, *That it is easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of Heaven*---What can more emphatically express the dangerous Temptation, or be more importantly urged to awaken the Care and quicken the Diligence of the Rich ones,

than

than to be told by our Saviour himself, who is the Judge, and the great Disposer of Life and Death, that it is next to an Impossibility, that they should be saved?

Another Argument to the Discouragement of an avaricious Temper is, That Riches, to a Man already possess'd of as much as is sufficient to the Necessities and reasonable Accommodations of Life, come in as troublesome Superfluities ; for, to such an one, they bring nothing that I can think of, which he might not enjoy as well, and better without them in his present Station. It is justly observed by a great *French* Philosopher, " That Riches are wrongfully called and accounted Goods, for they neither make any one good, nor reform the wicked, and are common both to good and wicked : They will neither mend a Man's Mind, nor reform his Vices, nor improve his Understanding" ---If they make any Alteration there, it will probably be for the worse---It will probably be to dull and stupify his Understanding, to animate and excite his vicious Passions, and to spoil his Mind by Pride and Uncharitableness. They will not cure his Diseases, nor ease him of his Pains---They will rather multiply and aggravate them both, at least they will administer the Occasions of them in the Plenty and Luxury of his Table, if he has not the Virtue and Resolution to withstand the Temptation

Temptation---One Thing indeed they will do, if they cannot secure him against Sickness, they will beget him a great deal of Ceremony and Attendance in it, so that he shall hardly be able to rest for the infinite Solitude of his numerous Friends, *i. e.* he will be sick with more Ceremony, but less Quiet and Tranquillity, than his meaner Neighbours.

His Riches will not lengthen his Days, nor add to the Chearfulness and Comfort of them---But if he has not a good Guard upon himself, they will make them shorter than God designed them; and for the Air and Chearfulness of an innocent and fearless Mind, they will give him the Disquiet, the Thoughtfulness, the Fear, the Danger of a guilty one: They will not increase the Number of his Friends, or make him more beloved by his Relations, or more esteemed by other People---If he does not use them well, they will make him more fear'd than lov'd, more envied and hated than esteemed---They will enlarge his Flatterers, but contract the Number of his Friends; and, instead of an affectionate Correspondence, will create mutual Jealousies and Suspicions between himself and his Relations; so that, as the rich Man may manage it, with all the imaginable Advantages for Happiness, he shall, as it were, stand alone upon the Earth, hated by and hating all about him, without Esteem, without Friendship,

ship, without natural Affection. Riches have such a general Ascendant over Men, that one is liable to be suspected of Insincerity, and acting a Part to say any thing to discredit them ; but, I think, I have spoken but the Truth of Things, and that nothing has been said to Excess : For, I cannot see, that Riches of themselves, exclusive of a generous and religious Use of them for the Good of others, do advance our Happiness one Jot ; for, if a moderate Fortune, with a contented Mind, and a virtuous Life, will procure us necessary and comfortable Subsistence --- If it leaves us Time and Opportunity to improve and better our Minds---If it puts us into the most likely Way to habituate ourselves to Temperance ---to preserve Health and lengthen Life---If it allows and supports us in modest and innocent Amusement, and sweetens our Enjoyments---If it renders us easy and chearful in our Conversation, creates us sincere Friends, loving and kind Relations, and makes us valued and esteemed by other People---I say, if all this is most usually and most naturally procur'd by a low Fortune, with a moderate and virtuous Mind, and Riches rather break in upon and disturb this Tranquillity, than establish and increase it, then is it a Precept exactly suited to the Wisdom and Kindness, and compassionate Care of our Blessed Saviour for us, to enjoin us, *not to lay up for ourselves*

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Treasures upon Earth; for they are of themselves of so little Importance to the Happiness of particular people, that, when all Accounts are cast up, it will appear plainly upon the Balance, that there is no Good in them, but for a Man to rejoice and do good in his Life.

The next Thing I shall urge against a forbid Temper, and in Justification of our Saviour's Precept is, that Riches, when we have got them, are not properly our own---They belong to the great Lord and Proprietor of the Universe, and are entrusted in our Hands only for the Good of others---The Rich are the Stewards and Dispensers of GOD's Bounty, he expects an Account of the Distribution, and will severely punish the Neglect of it---so that, that very Consideration upon which only Riches are desirable to a Man of a modest and humble Mind, and who has a just Sense of his Frailty, is an Argument why he will not desire them. I know, it is given, as a plausible Reason by the covetous, when he is pressed upon the Point, that he only heaps up Riches to enlarge his Opportunities of doing good---But, in the Mouth of the covetous, this is a light and unseemly Answer to a Question of very serious Moment, for all the World discerns, and he himself is conscious that he means nothing less---But, supposing his Intentions never so honest, yet, I say, it is more agreeable to the Modesty and Humility of

a Christian, not to be over-forward upon the Point, not to hasten to be rich, out of a vain Conceit of our own Virtue and Abilities to use Riches well, but rather to sit down contented, and wait the Issues of God's Providence, and if he thinks fit to bless our Industry, and enlarge our Circumstances, it is then Time enough to adjust our Charity. I know this is a Matter, that rich Men are not usually much concerned about; but, I am sure, if the Gospel tells us Truth, they have no small Affair upon their Hands, to make a good and christian Use of their great Fortunes---Our Blessed Saviour intimates, that it was an happy Thing to be rich, but then the Reason is (a very distasteful one to the Generality of Men) that it is more *blest to give than to receive*; the Charity of the Rich is their great Privilege and Advantage. And agreeably to this, *St. Paul* gives a very solemn Charge to us, *That those, who are rich in this World, be sure to do Good, to be rich in good Works, glad to distribute, willing to communicate.* And *St. James* speaks very freely, but affectingly, when he observes the Unmercifulness of wealthy People; *Go to now ye rich Men, weep and howl for your Miseries that shall come upon you, your Riches are corrupted, and your Garments moth-eaten, your Gold and Silver is cankered, and the Rust of them shall be a Witness against you.* And in the Account which our Sa-

viour gives us of the Proceedings at the Day of Judgment, it seems as if Charity and Mercy would be the principal Points of Enquiry : And, for that Reason, because they are too often defective in their Duty, the Apostle *St. John* represents the great ones of the Earth, as more affectingly struck than others, with the Terrors of the last Day ; *For the Kings of the Earth, and the great Men, and the rich Men, and the chief Captains, and the mighty Men will hide themselves in the Dens, and in the Rocks of the Mountains, and will say to the Mountains and Rocks, fall on us, and hide us from the Face of him that sitteth on the Throne.*

It is observed by *Strada*, giving the several Reasons of the Abdication and Retreat of the great Emperor *Charles V.* that one of them was, that he might sit down and recollect himself, *Antequam ad Dei Tribunal attraheretur, tantæ humanæ felicitatis reus*, before he was summoned to the Tribunal of God, to answer for the wise and good Administration of such extraordinary Felicity as was laid to his Account and Charge. Upon this Consideration, doubtless, there is a remarkable Mercy and Compassion in our Saviour's Advice ; for no wise Man would desire to enhance his Account at that awful Day, but to have it as clear, and short, and honest as is possible. It is a prodigious Duty, that is incumbent

bent on the Rich, as Stewards, and Dispensers of GOD's Bounty; for all that they squander in Vice, and Pride, and Licentiousness, is not so much thrown away, but *treasured up against the Day of Wrath, and Revelation of GOD's righteous Judgment.* And what Shame and Confusion, and Terror must surprize them, when the fordid and unmerciful, or when the careless and luxurious Great Ones shall be call'd to the Bar of Judgment, and Enquiry made into the Use and Administration of their Treasures, how much Good they have done by their Charity, and what Part of them they have distributed in promoting the Glory of GOD, and the Good of Men, feeding the Hungry, cloathing the naked, visiting the Sick, releasing the Prisoner, and doing such Offices of Tenderness and Humanity as were due to their Fellow-creatures.

As little as most of us are disposed to think so, it is however a most certain Truth, that to be rich is a very nice and perilous Trial of our Virtue; and he that has the Sincerity and Modesty of a Christian, will not only be contented, but even thankful to GOD for a safer and more humble Station---Or, if it has pleased GOD to bless your honest and well-governed Industry with Success, you will esteem it a Circumstance of great Happiness to you, that you live in a Place, where so many Opportunities present themselves
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of doing good, and that by the wise and charitable Oeconomy of this rich and populous City, Matters are so prudently conducted, that the Opportunities of gaining Riches are not more in Number, or more obvious to Practice, than those of employing them charitably and religiously. We are apt, out of a national Self-love, to pride ourselves upon the Extent of our Trade, and the prodigious Riches of our Capital---It is, perhaps, a pardonable Vanity, and something may be said to excuse it, but that which would truly distinguish us, and give us a Praise and a Name to all Posterity, would be, that we were not more to be observed for accumulating Riches, than for employing them usefully and wisely: And it were certainly one of the best Marks we could shew of our being sensible of Gratitude to God, of our Obligations to Christianity, of Humanity, and Tenderness to our Fellow-creatures, if, upon every Occasion of publick Charity, we prevented the Petitioners, and acted with such a ready and disinterested Generosity, that we might seem to have our Saviour's Precepts engraven upon our Hearts, *That it is more blessed to give than to receive.* In Confidence of your good Dispositions therefore, of your Gratitude to God Almighty (the great Friend and Benefactor to us all) of your Sense of the Obligations of your Religion (which in the Design and Spirit of it, is Love and Good-

Good-nature) I stand here your Petitioner for something in Assistance to this great and good Design.

The Providence of God has made these poor Sufferers dependent upon you for their Support, and Cure, and Consolation; and, rightly judged, it is not more an Happiness to them that they have such a certain and generous Fund of Subsistence, than it is to you, that, by the Blessing of God, you are made the Managers and Distributers of it---Your kind Attendance on this Work of Love, shews your Sensibility of this, and, in some sort, renders our Arguments to Charity superfluous---Were there more Occasion to press them than there is, I should be more confident of Success in my Application to you, because, I am sure you observe, and observe too with a proper Resentment, that however it may fare with Charity, there never was greater Encouragement given to Luxury and Vice---I need not enter into Particulars of this kind---The World sees too much of them, and therefore it is the proper Character of the virtuous and generous Man of Quality, and of the frugal and sober Man of Business, to keep up a better Spirit in our Country, and to shew the observing World, by their Example, that Riches are given us by Providence for other and more important Purposes, than Vanity and Sensuality. It is not my Meaning, by disparaging Riches, to raise Charity upon the Ruin of Industry :

stry: That were absurd, the State of the World will not bear it: Besides, Industry is the best Friend to Charity---Nor, when we are Masters of Wealth, does Reason or Christianity forbid the Use of it, or debar the Rich of every innocent, comfortable, or distinguished Accommodation of Life---Wealth is one of the Blessings of God, in the Language of God's Holy Spirit; but then it must never be forgotten by the wealthy, that the best Enjoyment, the most Epicurean Use of Riches (I speak the Sentiments of every humane and generous Heart) is to do the greatest and most extensive Good with them. Upon which Consideration the Charity here before you claims your particular Attention---You know the Nature, you see the Conduct, and as you have a quick Sensibility of the Sufferings of the unfortunate, I may say, in the strictest Sense, by seeing them relieved; you have felt the Good of it by Experience, and I should wrong you grievously to suspect, that your Munificence can be wanting to it in any Degree, when you are told, by most authentic Accounts, *That since the 3d of November, 1740, it has pleased G O D to bless the Design with such Success, that above † Twenty Thousand distressed Objects have been relieved by the London Infirmary, and from labouring under the Oppression*

† See the Account printed at the End of the Lord Bishop of Landaff's Sermon, and the Accounts of the following Years.

sion of some of the most malignant Diseases, and unhappy Accidents, have been re-instated in their honest and industrious Capacities of Working, whereby the publick again enjoy the Benefit of their Labour, and they and their poor Families are preserved from perishing, and prevented from being a constant Encumbrance to the Community----

If this be the Case, look round about you, and either support this noble Plan of Charity, with a Bounty becoming your Wealth, and illustrious Distinction, or find out another, if you can, that more deserves your pious Regard and Encouragement.

And thus much has been said to recommend to our Practice, the first Part of our Saviour's Instruction, *Lay not up, &c.* And you see upon the whole, with what excellent Wisdom, and condescending Kindness, our Blessed Saviour suits his Precepts to our real Happiness--He might, if he had pleased, flattered our Weakness, and adapted his Instructions to our Passions, and to the Guise of the World---I said, he might have done so---I recal that Word---He could not---It was inconsistent with his Nature and his Character---He was Truth and Goodness, and therefore could utter nothing but what was so, nothing but what tended to inform our Minds, to rectify our Manners, and promote our Happiness---And the Instruction in the Text, if rightly considered, is a great In-

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stance of it : For, however it may seem to those, who will not, or cannot discern its Beauty, there is nothing in it extravagant and impracticable, nothing severe and morose, nothing vain and affected, but it is the Voice of the best Philosopher, the best Friend, the best and most faithful Counsellor to Men, which bids them *not to lay up for themselves Treasures upon Earth ; but to lay up for themselves Treasures in Heaven.* For, certainly, if there be a God, if Christianity be true, if Men have immortal Souls, and Religion is a serious Thing, the first and principal Enquiry to every wise Man, will be how to secure an Interest in Heaven.

There is no Comparison, upon the Balance, between the Treasures of the Earth, and the Treasures of Heaven ; because all those Circumstances which attend the one, and demonstrate their Vanity and Imperfection, do serve to recommend and illustrate the Excellency of the other---For, it is the Excellency of the heavenly Treasure, the Felicity of another Life, that it will affect and dwell in our Minds, the most valuable and noble Parts of us, and which is properly the Seat of real Joy and substantial Happiness---That it will be durable and certain, an Inheritance incorruptible, upon which Time itself will make no Impression, *neither Moth nor Rust will corrupt it, nor will Thieves break thro' and steal.*

steal. When I see you again, says our Blessed Saviour to his Disciples, *your Hearts will rejoice, and your Joy no Man taketh from you---*It is the Excellency of the heavenly Treasure, that it is acquired by Innocence and Virtue, and enjoyed with pure and unmixed Delight---That there is nothing in it, that is niggardly and selfish, but every thing perfectly charitable, and kind, and communicative---That it is so far from injuring the Possessor, as Riches often do, that it is an Happiness constant and uninterrupted, with this Circumstance of Perfection in it, that it is increased and doubled to him, by being communicated to others. It is the Excellency of the Treasure, that is above, that it puts us out of all Danger and Temptation, for it is Reward and final Judgment. It is the Excellency of it, that it consists in virtuous Improvement, growing Perfection---That it wipes away all Tears from our Eyes; for, *in the Tabernacle of GOD, there shall be no more Death, neither Sorrow nor Crying, neither shall there be any more Pain,* but pure Love, Fulness of Joy, immortal Pleasure, heavenly Conversation.

This is the exalted Strain of Scripture Language in its Descriptions of Heaven, when it would awaken our Diligence and engage our Affections in the Pursuit of it---And, no Man, one would think, that could set and compare these
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Things together, would quit his Pretensions to such an invaluable Purchase for Things so uncertain, so imperfect, so low and mean, so useless to the Purposes of Happiness, so unsatisfying, so dangerous and ensnaring, so full of Envy and Mischief to the Possessors of them, as the Treasures of the Earth.



Such

Such Persons as are inclined to encourage and promote so laudable a Work, are desired to send their Subscriptions or Benefactions to Mess. Minors and Boldero, Bankers, in Lombard-street, who will give proper Receipts for the same. And any Person inclined by his last Will to bequeath a Legacy to this Charity, is desired to do it in the following Manner, viz.

Item, I give and bequeath unto A. B. and C. D. the Sum of upon Trust, and to the Intent that they, or one of them, do pay the same to the Treasurer, or Treasurers for the Time being, of the Society of the Governors of the London Infirmary, for the Relief of Sick and Diseased Manufacturers, Seamen in Merchant-Service, their Wives and Children; which said Sum of I desire may be applied towards carrying on the charitable Designs of the said Society.

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or Remittances to Mr. Messers and Messrs. Messrs.
in Lombard Street, who will give proper Receipts for
the same. And any Person inclined to do so will be
presented a Letter to the Society, is desired to do so in
the following manner, viz.

I am, I give and bequeath unto A. B. and C. D.
the sum of _____ upon Trust, and to the Intents
that they, or one of them, do pay the same to the Treas-
urer, or Treasurers for the Time being, of the Society
of the Governors of the London Infirmary, for the Re-
lief of Sick and Distressed Infants, Women in
Painful Service, their Widows and Children; which
said sum of _____ I desire may be applied towards
carrying on the charitable Design of the said Society.

